holism of Haldane and Whitehead, which in later chapters we have found reason to regard as the only acceptable alternative to vitalism or dualism.

On the other hand, in the form which regards the mental and vital qualities as evolved from inert matter and as purely epiphenomenal, the doctrine is a form of materialism which merely multiplies the errors and improbabilities of the older materialism. For the central feature of the doctrine in all its forms, namely, the essential similarity of organic evolution with the processes of the cooling of nebular masses and the formation of stars and solar systems is, at the best, of very questionable validity.

The general bearing, then, on the riddle of life of the doctrine of emergent evolution is that it gives no support of any kind to materialism, diminishes none of its difficulties ; but, on the other hand, it does perhaps give support to the hylozoist theory in any of its forms, as against straight dualism or vitalism of any kind.

The principle of emergence is closely allied with the principle of *Gestalt* or configuration ; both insist on the invalidity of the merely additive or atomic mode of thinking in both the organic and inorganic realms ; both insist that the whole is more than the sum of its parts, exhibiting properties which could not in principle be deduced from a knowledge of the constituents of the complex whole as they exist separately or in simpler combinations ; both, therefore, demand some kind of recognition of wholeness and unity of the organism such

as the older mechanistic doctrine neglected to make. Insistence on such recognition is the leading feature of the organicist doctrine, with which both emergentism and *Gestaltism* are in so far allied.

Both principles are undoubtedly valid and important